

G U I D E
TO
CHRISTIAN PERFECTION.

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For the Guide to Christian Perfection.

ON THE RELATION BETWEEN QUIETNESS OF SPIRIT
AND ENERGY OF ACTION.

I believe it is generally conceded, that a meek and quiet spirit is one of the most decisive characteristics of a high religious experience. It must be acknowledged, however, that this concession does not prevent the existence, to a greater or less extent, of a secret feeling of distrust in relation to this trait of mind. The precise shape of this distrust seems to be indicated by the proposition, in which it is usually embodied, namely, that meekness or quietness of spirit, (*quietism*, as it is sometimes denominated,) is inconsistent with energy of action.

2. One or two preliminary remarks are to be made here. And one is, that, when we speak of quietness in connection with religious experience, we always mean a quietness, which has its foundation in *faith*. We wish this remark to be remembered, namely, that, in speaking of quietness, we mean that quietness and that only, of which faith is the foundation. Another remark is, that religious quietness, in other words, that quietness which is founded upon religious faith, is a very different thing from that mere inertness or stupidity of mind, which is sometimes found to exist in connection either with physical or moral causes. Another remark is, that energy of action is not necessarily the same thing with violence of action. The violent and the energetic man are often confounded together; but, in truth, they are quite distinct. The truly strong or energetic man is a strong man generally, as well as specifically; he is a strong man in all points; he has an internal foundation of strength, which gives strength to everything. The

violent man, on the contrary, is strong in some things, and weak in others; and the consequence is, that strength in a certain direction, being unrestrained and uncontrolled by strength in another direction, naturally becomes violence. So that violence is not strength, in the proper sense of the terms — is not *true* strength, *true* energy; but may be regarded as strength unregulated, strength in convulsion, strength in a state of disease; which in reality is weakness, and oftentimes very marked and deplorable weakness.

3. Keeping these preliminary remarks in mind, particularly the remark, that true quietness of spirit has its foundation in faith, we proceed to say, that quietness of spirit is not inconsistent with energy of action. On the contrary, we cannot hesitate to say, that the truth in this matter is found in nearly the reverse of this proposition. The fact is, that quietness of spirit is not only consistent with energy of action, but is favorable to it. And we may go further and say, that the highest energy of action cannot exist without quietness of spirit.

4. In the first place, energy of action (using the phrase as it ought to be understood, and as meaning *true* energy of action, in distinction from those mere spasmodic efforts, which are denominated violence of action,) always implies a clear perception of the object at which the person aims. But this cannot be the case with the man who is passionate, agitated, — in other words, without inward quietness or peace. It is hardly necessary to say, that it is an acknowledged law of the mind, that the intellect does not, and cannot act freely and truly, when the passions are in disorder.

Again; energy of action implies great strength in the action of the will. The will, like every other power of the mind, has its laws of action. And one law is, that, where there is no belief or faith, in any degree whatever, in the practicability of the thing to be done, the will does not act at all. And as subordinate to this and involved in it, another law of the will is, that the strength or energy of the will's action, other things being equal, will be in proportion to the strength or degree of belief. Accordingly, the man, who has faith, other things being equal, will exhibit much more energy of character and action, than another man, who has not faith. And these laws hold good, both in relation to natural and religious faith, as some instances will help to illustrate.

5. Illustrating the subject, in the first place, in connection with natural faith, we proceed to remark, that Christopher Columbus, if we have a right understanding of his personal character, was a man of a self-controlled and quiet spirit. The foundation of this subdued and immovable calmness of spirit, which supported him under immense labors, deprivations, and sufferings, was faith. And by the term faith here, without meaning to imply that he was destitute of religious faith, we mean *natural* faith. That is to say, he had faith in his mathematical and geographical deductions; he had faith in his personal skill as a navigator; he had faith in his own physical and intellectual resources; he had faith in his personal influence over minds of less power; he had faith in his integrity of purpose. He felt, therefore, that he

stood on a strong foundation ; and this inward conviction, strengthened perhaps in some degree by religious sentiments, imparted both inwardly and outwardly that self-possessed and delightful calmness of spirit and manner, which is one of the surest indices of true greatness. No one will say, that Christopher Columbus was a man wanting in energy.

George Washington is another instance. Washington was a man of few words, of deliberate movement, of passions subdued and kept firmly under control ; but when he had once ascertained the course which truth and duty required him to pursue in a given case, he went calmly forward in its execution, with a fixedness and almost immutability of purpose, which, without being hasty or violent, constituted the highest energy. Saying nothing of the religious element, which we have no doubt existed in him strongly, he had faith in the justice of his cause ; faith in himself ; faith in the commanders and soldiers by whom he was surrounded ; and faith in the general sentiment of the people, whom he represented. Standing on this strong basis, which was furnished even by natural faith, he combined the greatest inflexibility and strength of purpose and action with the greatest calmness and dignity. Numerous other instances — Socrates, Cincinnatus, Aristides, Gustavus Vasa, Wellington, and many others in all the leading situations of life, illustrate this general view ; and go to confirm the statement, that a self-possessed and quiet manner, a manner which may be said to conceal the mighty power which lies beneath it, is entirely consistent with the greatest energy of action.

On certain occasions not long since, I was favored with the opportunity of being present at the forensic efforts of a distinguished lawyer and statesman. I think, on all these occasions, there was no one trait in his own character and action, which added more to the moral influence of his arguments, than the calm and dignified, the patient and self-possessed control of his own spirit. As, in the exercise of his great logical mastery, he forged together link after link and chain after chain, in his massive and impregnable argument, I could hardly decide in my own mind, whether those, who heard him, were most affected and wrought upon by the great beauty and strength of the work, or by the deliberative, self-controlled and passionless mind of the agent. I do not mean to say, that passion was not there ; but only that it was not visible. "Its hour had not yet come." But when, in any given part of the argument, the duty of the intellect was discharged, and the time came for the utterance of feeling ; when the moment arrived, in which the demonstrations of logic, which placed the wrong-doer in his appropriate light, should be followed up by emotion, the moment of solemn reproof and just denunciation, then the same self-collected and inward mastery, the same measured enunciation, deliberate, self-possessed, deep-toned, as if unmoved justice ought still to hold the reins, gave tenfold energy to the burning words, which proclaimed the feelings of the heart. Uttered emphatically and strongly, it is true, but still appropriately and calmly, with strength of manner, but still with entire quietness of manner, they seemed

to come from a mind above ordinary human minds, and to be terribly sublime and just, as if they had come from God himself, who judges and denounces justly, because he judges and denounces without any disturbing passion.

Instances of this kind illustrate this subject on natural principles. The men of the world understand it. In great emergencies they consider it indispensable to obtain leaders that are self-controlled. It is sometimes the case, in the convulsions to which society is subject, that we hear among them the proposition and the demand for violent agitation; but it is worthy of notice, that they always regard it as a necessary preliminary of success, that he, who takes the lead in this agitation, the man, who agitates others, must himself be *above* agitation. They know well, that it is exceedingly dangerous to raise the civil and political elements, without a power in the leading agent to regulate and control them. They know too, that the highest kind of power, that alone which is adequate to such an emergency, is found in those only who can perfectly control themselves.

6. We proceed now to remark further, that the religiously strong men, as well as the naturally strong men, of all ages, have been quiet men; that is to say, men, who have been characterized in their lives and actions by a deliberate and meek spirit. Mr. Wesley, whom God in his providence raised up and constituted the head of a new and efficient ecclesiastical organization, was such a man. Called to act in a great variety of emergencies, to preach to the ignorant and the poor, to meet the learned in exciting controversies, to deal with men of all traits of disposition, to lay the foundation of a new and great religious movement, in the midst of labors, hazards, and perplexities scarcely exceeded by those of the great Apostle himself, he was every where characterized by a subdued and thoughtful equanimity, which only added beauty to the vast energy of his purpose and action.

Take, again, the case of a person, called to action under very different circumstances, that of the justly-celebrated Howard, the distinguished philanthropist. A person, coming into the presence of that remarkable man, would hardly suppose that beneath that simple and childlike exterior, characterized by hardly less than woman's gentleness, there lodged a sacred *determination*, strong as if God himself were embodied in it, (as it seems to me that he was,) which led him forth from country to country, from prison to prison, amid exposure and fatigue, amid diversities of men and varieties of climate, till he fell a glorious martyr to a purpose, which might fail of being accomplished, but in a heart like his could never be relinquished. The trait of quietness was characteristic also, in a remarkable degree, of William Penn; and yet a man would greatly mistake, who should suppose that the founder, on new and religious principles, of the State of Pennsylvania, was deficient either in great expansion or great energy of purpose.

7. But passing over many instances, in the history of the church and of the world, of those who possessed religion and of those who did not possess it, or who possessed it in a much less degree, we proceed to say, that the

strong men of the Scriptures were quiet men ; not inactive, but quiet ; men that had rest in God. Their minds were not agitated and vacillating ; as minds are apt to be which are not bound to God by the strong links of faith and love ; but were fixed to some great purpose. One of the most striking instances is that of Abraham. There is not a fact mentioned in relation to Abraham, not a circumstance described, which necessarily indicates any thing different from quietness of spirit. His soul, patient and self-possessed, had rest in God, because it had faith in God ; it was quiet in God, because it had confidence that God would protect it. But who was more decided in action, who more energetic in the discharge of any duty to which his heavenly Father called him ? Without speaking of Moses, Joshua, Samuel, Daniel, Paul, John, and others, men who embodied great strength of purpose in great humility and believing quietness of spirit, may we not, in this connection, mention without irreverence the blessed Savior himself. Certain it is, that the great purpose of his life, his indomitable will, was fixed immovably in one direction—unchangeable as the throne of God. That will never altered. From that purpose he never changed. And yet he always exhibited the meekness, the simplicity, the gentleness of a little child.

8. Such instances seem to us to establish our position. Quiet men, other things being equal, are the truly strong men. Especially is this true of those, whose equanimity or rest of spirit is founded in religious faith. Strong faith makes strong action ; but it is action without noise, without violence, without inconsistencies. So far from a quiet and self-possessed spirit being unfavorable to energy of action, we do not hesitate to say, that those persons are unfitted for great enterprizes requiring energy of action, who are destitute of this trait. The true element of power is either wanting in such men, or is rendered unavailable by not being kept in its right position.

X. Y.

For the Guide to Christian Perfection.

LIGHT FROM A LITTLE ONE.

It was the opinion of an eminent divine, that no reading has so transforming an influence upon the mind as Religious Biography. Experimentally I can bear witness to its truth ; to the life of J. B. Taylor am I indebted for seeking, and I trust obtaining, an assurance I was a child of God, and never was I truly a happy Christian till then ; to Harlam Page, for offering the prayer, — Make me, O Lord, an active, energetic laborer in thy vineyard. But most precious is the recollection and the result, that through Carvorosso, I was led to strive to live from moment to moment

looking to the blessed Savior for knowledge and strength to do His will. And now, if the relation of the way in which the Lord hath led me, stimulates and encourages one dear child of my heavenly Father, on their way to a home above, a part of the great whole of my highest earthly ambition will be attained.

The command, Be ye perfect even as your Father is perfect, has been to me a subject of deep interest for the last two years. I have loved to think of it, to talk of it, to strive after it, and to pray for it; often coming boldly to a throne of grace, encouraged so to do by the promises of my blessed Savior, for ability to attain it. Sometimes I could only view it as a blessing far off; yet ever was mingled with it the determination, never to cease endeavoring after it. This point perplexed me. Carvooso says, "if we expect it by works, we have a great deal to do; if by faith, we may have it now." I wanted to understand the change in feeling, between a Christian daily looking up to God to be kept from sin every moment, in thought, word, and deed,— and one that was conscious of having received the blessing of sanctification through faith. If this has ever been a question to others, I think I can now solve it — the one will be much more harassed and surrounded by temptations, consequently much more liable to fall; with the other, there is little warfare, every duty is plain, the performance natural, pleasant, and the mind peaceful, (if in error, will be grateful for light.) I was conscious I was seeking it by works, but could not then comprehend any other way; but a very welcome visitor has been the "GUIDE" to me, and most valuable is the "Interior Life;" step by step they have been the principal instruments, in God's hands, of enlightening my pathway.

I was reared in a different school, but my blessed Savior went before and said, this is the way, walk ye in it, and led me among Methodists, since which I have felt I had but just emerged into the light and liberty of a child of God. Soon after is recorded in my journal, Jan. 13, 1844: On Monday evening last, had my choice to spend the evening with a mixed society, or alone to peruse the "Guide." I chose the latter, and richly was I rewarded by my blessed Master. I read and wept, and again read and wept; it did indeed seem to me I was taught by the Holy Spirit. Ideas that had been dark, were plain as noon-day, and I gratefully rejoiced in renewed strength and hope.

I now believe, as our blessed Savior wept over Jerusalem, and said, I would have gathered you, but *ye would not*. so now with the same feelings, He addresses us his professed followers: My will concerning you is, that *ye shall be sanctified wholly*; if we

are not, it is because *we will not*. He has given us the promise, *whatsoever we ask the Father in the name of the Son shall be given us*. His holy Word also says, "Pray without ceasing;" and if we do so, shall we not receive grace for every time of need, strength to resist every temptation, and to overcome every easily besetting sin?

When I first became a Methodist, it ever gave me pain to hear the words, "if I am faithful," feeling that any idea of man's faithfulness subtracted from the glory of God; but I can now understand that man must be faithful *in going* to the fountain which is open for uncleanness, but deeply conscious at the same time, that without Christ he can do nothing, that he is entirely and wholly indebted to that fountain for even the originating of a good thought. Again, I have objected to the impossibility, apparently so to me, of a consciousness of sanctification and at the same time humility being impressed upon the same heart; but I can now see, that sanctification consists in the rooting out of self, as it were its total annihilation. We humbly feel we are nothing, and can do nothing without Christ; and if we go forward, it is by opening the door of our hearts and admitting our blessed Savior to come in and sup with us; and as we would ask him to bless the meal, so before every act beseech of Him to guide, control, and give us wisdom to direct that all shall be done to his honor and glory, thus striving to bring every temper and inclination into subservience to Him, that we can say, it is no longer we that live, but Christ that liveth in us.

I read in the "Guide" of a Christian female who, as one step toward attaining that blessing, made an "entire consecration" of all she possessed to God. For weeks those words were ever sounding in my ears, and in that time a waking hour did not pass in which that idea did not present itself—"an entire consecration." I resolved I would strive to do so too. I was soon after called to part with, for months, I knew not but for ever, a dear child; he was to pass through perils by land and perils by sea, and perchance through perils from false brethren. But I had not reserved him. I had given him to God. I was enabled to say farewell, with comparative calmness, and trust him in my heavenly Father's hand, and be assured all should be well. I prayed, that if I was keeping any thing back, or if there was any duty I was unwilling to perform, it might be shown me. Just then I heard voices in my kitchen; it seemed to be whispered to me, they know not Christ; they realize not the worth of an immortal soul; go to them, tell them of a Savior's love, a Savior's sacrifice; tell them of eternity, of a soul destined to everlasting

weal or wo. . . . Blessed Savior! thou knowest my weakness; this is to me the most difficult duty to perform. O why is it so? Why this backwardness, this barrier in intercourse between myself and those that are strangers to God? Blessed Jesus! with thee all things are possible; break down this separating wall, unloose my tongue, and give me words to persuade them to flee from the wrath to come.

Nov. 5 1844. To comfort the sick called me to the house of a humble disciple of Him who is meek and lowly, and He can work by whom he will, and he is not slack concerning his promises. "Ask, and ye shall receive." She handed me Fletcher on Christian Perfection. That opened the door. I immediately asked her, have you ever thought upon that subject? O yes, said she, and with tears of gratitude added, I have enjoyed it. Now was before me a feast of fat things. I had never had such a privilege before. My first inquiry was, what were your feelings after its attainment? She replied, my heart appeared filled with love to God and to man. Here was now a fresh subject of prayer, and oft and oft did the prayer ascend to be thus filled; but still I leaned upon works.

On New Year's day, 1845—I love to designate that day by new resolutions—I resolved to restrain all curiosity relative to my neighbor, (for which idea I am greatly indebted to the article on unsanctified curiosity, in the "Guide,") and not to let any thing induce me to say aught against any one,—not even to encourage a thought. Not long afterward, whilst meditating upon Him who is "the Way," I was sensible of deeper heartfelt peace and enjoyment than I had ever experienced. I knew no source of anxiety, no care, no desire; it was truly rest in God; the past was as it were a blank—as if all iniquity was taken away, and remembered against me no more for ever. For the future there was entire trust. About this time, from "Wesley's Plain Account" I received this light; whilst seeking it by good works, we must expect every day to receive it. A revival season commenced; a prayer-meeting was appointed for some who were inquiring their way Zionward. Among others, I tried to instruct and pray for them; the whole atmosphere seemed to change, become luminous, heavenly, all love—my heart was filled. I tried to test it. I thought of one who had been my guide, with whom I had taken sweet counsel, but whose errings had for weeks shaken my confidence in the Christian religion,—(such was my darkness, I thought if I had then died I should have been cast away, but my blood would be required at the watchman's hand)—but all was peace; my heart melted into tears of gratitude; I

could give him my hand and say, all was peace and love. Since that period my peace has flowed like a river; duties appeared easy, natural, and I have had but few temptations.

Feb. 2. Have had again a season of joy unspeakable. O how I have longed to let every one know the deep, heartfelt enjoyment which only religion can give. My heart was as it were a perfect vacuum, as it related to every selfish, worldly feeling; it was as a room swept and garnished, and then filled with glory and with God. Never have I so truly realized the wide separation between the worldling and the Christian as now. Better expose a noble vessel upon the broad ocean, freighted with gold and jewels, to be the sport of the winds and the waves, the storm and the tempest, without rudder or pilot, for if wrecked it would be but a wreck of matter; but let not the immortal soul risk its destruction upon the ocean of this life, surrounded by cares, vexations, vice, selfishness and treachery, without my "Father at the helm." And to every Christian I would say, aim high; for true it is, the path of the just man grows brighter and brighter to the perfect day. And may our motto ever be, though of ourselves we can do nothing, through Christ we can do all things; and may we look up to Him every moment, that we may be kept by His power through faith unto salvation.

A VOICE FROM A LITTLE ONE IN THE FAR WEST.

February 25th, 1845.

For the Guide to Christian Perfection.

EVERY DAY EXPERIENCE.

(Continued.)

June 20.—Was enabled this day to draw near, and hold communion with my Lord and my God. I have to mourn that I have suffered the woes of others to come between me and God; having dwelt too much on the case of my bereaved sister. I seemed to think I did right thus to afflict my soul, and was not sensible of wrong, until I found my mind perplexed, and anxious, and not subject to control. In connection with her bereavement, I was much assaulted with gloomy fears, lest a like affliction happen to me, and find me unsubmissive. I yielded (though innocently,) to a temptation to grief, and I now see there is danger, when aught but God and his will engrosses the mind; the sympathy we give our friends must not, in the least degree, shut out God. How fast the mind relapses, when it loses its

hold on Him. My Father is good, who has brought me back to Himself. I have been enabled to say, in reference to the temptation presented to my own mind, viz., a like affliction, "the cup which my *Father* gives, shall I not drink it?" My Father's will has seemed more precious, and better than the life of any earthly friend. Blessed be the Lord, who restoreth my soul, who bringeth me back from every dangerous path, and leadeth me in the paths of righteousness for his name's sake.

July 5.—Is it right ever to speak of the faults of another, without good and sufficient reason? I believe not. If the fault is of sufficient importance to be spoken of, let me rather go the individual, and in love correct him. If not, let it be passed over and forgotten. I wounded my conscience this day by repeating the remark of one individual respecting another. Bitter is the wound of an accusing conscience; but sweet the relief obtained by application to the blood of Jesus. Our merciful High Priest! how ready does my soul find access to Him! how confidently does it rest on his forgiveness, yea, his blotting out of every trespass. His *eternal Priesthood!* O, how precious will it be in all coming time to the believer. I hail you, happy souls, to have found access to God, within the veil, through Jesus. It is a safe, a blessed resting-place for the weary, worn-out soul of man. Your soul, nor mine desires any other.

V. W.

From the Christian Advocate and Journal.

The following letter from Dr. Mahan to the Rev. Mr. Lindsey, explains the Doctor's views very clearly on the doctrine of Sanctification, and will, we think, be acceptable and profitable to all who are earnestly inquiring after the way of holiness.—EDS.

Poughkeepsie, Jan. 30, 1845.

DEAR BROTHER,—I call that a good sermon which draws me upon my knees in deep humiliation for sin, or "in strong crying and tears," after a renewed plunge into the ocean of infinite love. I have this evidence in myself, that in proposing that discourse you were "guided by wisdom from above," that in its reading I felt drawn into deeper communion with God for renewed manifestations of his grace and love to my soul. The perusal of that sermon has generated a new bond of love, which will hereafter bind my heart to yours, as to one who knows what deep communion with God is. That you may have a full opportunity to know how far we differ, if at all, in respect to *some points* connected with this subject, I will give you a particular statement of my views, as far as this department of the subject is concerned.

I would say, then, that the term *purity*, as I understand the subject, is used in senses somewhat different, according to the nature of the subjects to which it is applied.

1. In regard to the action of our voluntary powers, we are, for the present moment, free when such action is in full harmony with the law of love. Into this state I suppose every person is brought in regeneration, that is, into a state of present conformity to all known duty. This is properly called a state of justification. But while the mind may be in full, present harmony with known duty, and therefore fully justified by the grace of Christ, there may be in the will itself, in consequence of the force of sinful habit, resulting from acts of past disobedience, a tendency to relapse into sin again, a tendency so strong, that there is a certainty that the convert will fall when subject to strong temptation, unless that tendency is corrected, and the force of sinful habit broken, by the application of the grace of Christ. The correction of this tendency, and consequently, the restoration of the soul to the liberty of the sons of God, depend upon specific acts of faith for this one blessing.

2. The term *pure* may also be applied to other departments of our nature, as for example the *body*. Suppose we had inherited from our progenitors a loathsome disease, such as that with which Job was afflicted. Our bodies would in that case be, not *morally*, but *physically*, impure. We may suppose this disease, while it exists, to be a source of continual temptation to us, to irritation and dissatisfaction with Providence; and also, that by faith in Christ for the blessing, it may be entirely removed. Now I should not suppose, that for the bare *existence* of this disease, inasmuch as it came into existence wholly independent of our knowledge, choice, or agency, we should be held responsible, that is, morally guilty. Yet we may be guilty in respect to the disease in two respects: 1. For yielding to the temptations to irritation and discontent with the allotments of Providence which it presents while existing. 2. For not exercising the faith in Christ requisite to its removal. Moral guilt would in both instances be imputable to us, not for what we cannot avoid, but for that in which we are really voluntary.

3. The remarks above made apply directly to what are called our propensities, carnal and mental — our appetites, and love of admiration, for example. Such propensities, I suppose, as a consequence of the fall, are at the commencement of moral agency, or at the commencement of our existence, in an impure and perverted state. As soon as they begin to act at all, they impel us to avoid the good which we are required to do, and to do the evil

which we are required not to do. Now for the mere existence of this perversion and impurity, I do not see that we can justly be held as morally guilty, any more than for that of the physical impurity above described; because the evil in both instances alike exists wholly independent of our knowledge, choice, and agency. It came into existence without our knowledge or consent, and we could not have prevented it, had we known it. To suppose guilt imputed, under such circumstances, is to deny wholly, as it appears to me, that ability in any form is requisite to moral agency. The Bible also every where represents men as held guilty at the judgment, not for mere constitutional propensities, the existence of which they cannot prevent; but exclusively for "*the deeds done in the body.*" For the same reasons, I cannot see that reason or the Bible pronounces us guilty for any feelings occasioned by the action of our propensities, feelings which we cannot possibly prevent. We may be guilty in regard to our propensities in two respects: 1. For yielding to unhallowed impulse or desire, instead of restraining and suppressing it. 2. For not having this department of our nature corrected and purified, by the application of the grace of Christ received by faith. The continuance of such impurity is sin to us, because it is in our power, through the grace of Christ, to prevent it. The way is now prepared for an explanation of some important truths as I understand them.

1. The state of our propensities, impure and perverted as they are, in consequence of the fall, together with the tendency to sin in the will itself consequent on the force of sinful habit, constitutes, as I suppose, what the apostle, in Romans vii., especially calls, "the body of sin," "the body of this death," "the law of sin, which is in the members," and "sin that dwelleth in me," &c. In all these phrases I suppose the apostle to mean the same thing. By the phrase, "law of sin which is in the members," I suppose him to mean, that power or influence in the carnal propensities which induces sin. So by the term, "sin that dwelleth in me," I suppose him to mean the same thing. The term "*sin*" here, in conformity to a mode of speech perfectly common in the Bible, and everywhere else, is put for the "*law of sin which is in the members*," that is, for the power or influence which induces sin.

2. When, therefore, our Methodist brethren speak of "indwelling sin," and pray to be delivered from it, they use language perfectly Scriptural and proper, and which, I think, Calvinists of the new school have unwisely dropped. You see also from what is said above, precisely how far I agree with my Meth-

odist brethren in the meaning which they attach to the phrase under consideration.

3. I believe that the grace of Christ is revealed specifically for the destruction of the "body of sin;" that this blessing is to be received by specific acts of faith, just as the blessing of pardon is; that till this blessing is obtained, permanent and perfect holiness is not an object of hope here, and we are impure in this sense, that we cannot be admitted to heaven. For nothing can enter there "which defileth," that is, induces sin, as "the body of this death" does.

4. I can now state distinctly what I understand to be the difference between a state of *justification* and *perfect love*. In the former state, while the soul is in present obedience to all known duty, and all sin is fully pardoned, through faith in Christ for this blessing, "the body of sin" has not been destroyed. Hence there is a continued liability to fall into sin, and frequent melancholy relapses. In the latter state there is not only present obedience and justification, but in consequence of the destruction of "the body of sin, through the law of the spirit of life in Christ Jesus," the soul being delivered from its enemies, serves God without fear, "in righteousness and holiness before him all the days of its life." In the unrenewed man the will is in continued captivity to the "law of sin and death." In the justified soul the will is uniformly in opposition to this law, while it is often in captivity. In a state of perfect love, the "law of the spirit of life in Christ Jesus hath made us free from the law of sin and death," "so that the righteousness of the law is fulfilled in us," &c.

These are sentiments, dear brother, which I hold and teach on this momentous subject.

Your brother in Christ,

A. MAHAN.

A TRUE BELIEVER. A calm, dispassionate reasoner may be compelled to assent to the external arguments in favor of Christianity, and yet remain a total stranger to that communion with God, that spirit of adoption, that foretaste of glory, which is the privilege and portion of believers.—*Newton.*

THE CHRISTIAN MINISTER. Study not only to preach exactly, but to live exactly; let the misplacing of one action in your lives trouble you more than the misplacing of words in your discourses. This is the way to succeed in your embassy, and give up your account with joy.—*Flavel.*

For the Guide to Christian Perfection.

INTERESTING EXTRACT.

The following extract of a letter by a lady to her friend, will be found very interesting. Ed.

MY VERY DEAR SISTER P.—My heart, for some days past, has been cleaving to you with increasing ardor of affection, and to enjoy the privilege of communicating with you has seemed inexpressibly desirable. You have been praying for me with special earnestness, and may I not joyfully add, with *special success of late!* I speak thus confidently in relation to the fact of your having presented my case, with increased importunity and fervor of supplication, for two reasons: First, because I made the request that you would do so, and I know your goodness of heart as well as your interest in me would prompt the fulfilment of such a request; and, secondly, because I have blissfully realized the effects of those prayers, in most signal communications of Divine light, and love, and joy to my heart; in being brought into a closer union with Jesus, and receiving a deeper impress of His image. The last five days has been a period memorable and unspeakably delightful to me on account of the hallowed communion which I have been permitted to enjoy with the adorable Jesus. O how precious is that *ever-blessed name!* How *ineffably blessed its import*—*Savior!* and how sweet to feel the joys of a *present*, a *full* salvation. Shall I tell my beloved sister how I was brought thus to realize the blessedness of a closer union with Jesus?—It was during a season of *peculiar trial*, when I seemed exposed to the combined fury of the opposing forces of earth and hell, and all the powers of my soul were engaged in the mighty conflict. In that trying moment, Jesus was presented to my faith as the “strong tower, into which I might run and be safe;” and there I *found a blessed refuge*. Had the Savior been *personally* present, and at the moment when in the grasp of the destroyer, extended his hand and clasped me to his breast, whispering, “*Be of good comfort*”—*thou art secure!* *Here find thy refuge and thy rest*, “*till life’s storm is overpast*”—I could not have felt more confidently assured of my deliverance, and could not have reposed more sweetly on the bosom of Infinite Love.

Dear sister, I see more clearly than ever that it is the Christian’s privilege continually to *rest in God*; to enjoy a *hallowed repose*—*a sacred calm*—*a heavenly peace*, amid all the tumults and cares and toils and sorrows of life.

"Blessed be the Lord my Rock, and let the God of my salvation be exalted!" "My soul shall make her boast in the Lord!" "Yes, I will rejoice in the Most High—I will magnify his holy name." And while I feel this holy exultation in Him who has been my helper, and whose wing has been my covert from the storm, I *see and feel* my own utter nothingness as I never did before. The burden of my prayers for some time has been, that I might *lose myself in God*; that *self, in all its forms, might be entirely annihilated*; and that Christ *alone* might live in my heart. Night and day the words have dwelt upon my lips—

"Nothing, O Jesus! may I see,
Nothing desire or seek but Thee."

And to the praise of His grace, I can now say, that

"Christ is *all in all* to me,
And all my soul is Love."

I have not, for some time past, spoken as definitely concerning my experience of entire sanctification as formerly, from the fact that my evidence has not, at all times, been perfectly clear, and I feared to express even what I did enjoy, lest I might in some unguarded moment bring reproach upon that blessed cause which is so dear to my heart. I have been most powerfully assailed by the tempter on this point; my conflicts, both internal and external, have been severe; but I bless the Lord that he has brought me out of the furnace as gold. O may I "*show forth His praise*" in every look and word and act, and be "*preserved blameless*" until the blissful hour when my spirit shall mount up to

"The house of my Father above,
The palace of angels and God."

And now I will transcribe a part of a letter which I have just received from a dear brother, who has for several years enjoyed the blessing of full salvation—Rev. S. T. The intelligence he communicates was most cheering to my heart, and I desire that you should be "*a partaker of my joy*." It is in reply to a letter which I recently wrote to him, in which I transcribed the greater part of your last letter to me; and you will see that the Lord has made your letter a blessing not only to me but to others, and some of the ministers of our conference. *Praise his ever blessed name!* Brother T. writes as follows:

"I received your letter in due time, and truly it was a welcome and encouraging messenger to me, and I trust also to some others

to whom I have shown it. Both of our preachers read it; and, whether that was the cause or not, I cannot say, but they have both of late manifested an increasing interest in the subject of Holiness. Brother B. has enjoyed it for several years, and Brother L. says he obtained it some years ago, but had not enjoyed the evidence of it for several years past; but, thanks be to God! he has within the last three weeks again sought and obtained a *clear* witness of this great and glorious blessing! He now exults in it, and it is his principal theme in public and in private. I have just returned from an extra meeting at the court-house in the centre of the county, and truly it was refreshing to hear both the preachers preaching from time to time on such texts as these: ‘The very God of peace sanctify you wholly.’ ‘Be ye therefore perfect.’ ‘The blood of Jesus Christ cleanseth us from all sin,’ &c.—and I of course joined in with them, and preached from ‘Let us go up at once and possess it,’ &c. I say, sister J., this was to me a soul-cheering sight, and even more than I expected to see. But better even than this was it to hear their warm and powerful exhortations to seek it, and *seek it now*; and better still to hear them both publicly profess that they now enjoyed it. Here were three preachers in the altar (including my humble self,) all embracing each other, and praising God for Perfect Love, and their wives all kneeling at the altar seeking the same blessing. Surely the angels of God must have rejoiced over such a sight, and I know that you will join with me in praising God for such evidences of the advancement of the glorious work of Holiness. Several others also came forward to the altar, and quite an interest was manifested by many on the subject, and three obtained the witness— one class leader, one local preacher and one sister. This is indeed a small number, and I am far from saying there is half the interest there should be manifested; but this, I hope and really believe, is the beginning of better days. I am satisfied that it is not a mere impulse with our preachers, but they are determined to wake up the people to this subject if possible. They have both subscribed for the ‘GUIDE.’ This is six subscribers I have obtained within the last six months, and hope to obtain more. This ‘Guide’ is, I believe, operating like leaven in the church; it is a *living preacher*, wherever it goes. I now lead a class at Cape Island, three members of which enjoy the blessing of perfect love, and others are seeking it, and we have precious meetings.”

“I had rather do the will of God,” said Luther, “than be able to work miracles.”

For the Guide to Christian Perfection.

LETTER FROM H. P. HALL.

DEAR BROTHER KING,—I have frequently been solicited to communicate some of the gracious dealings of God to my soul, through the medium of the GUIDE. I have hastily penned the following, and if you think it worthy, you will please give it an insertion.

To the glory of God's grace I would relate some of my experience in divine things since I engaged in the service of Christ.

In the year 1834, I sought and obtained the forgiveness of my sins, the evidence of which was clear and satisfactory. I soon, however, lost the joy that attended my first act of faith, having been instructed by the church with which I was then connected, to expect to decline rather than to advance in this love. Though I did not doubt my acceptance with God, yet I had daily to mourn the diminution of spiritual affections and loss of faith. I continued in this state of mind about three years, when I was aroused to action by the death of an eminent member of the church, who had labored arduously to promote the interests of Christ's kingdom. Feeling that it would take a number to supply the place which he had occupied, I resolved, in the strength of God, that I would be one of that number. I commenced the performance of duties which I had long neglected, renewed my covenant engagements and obtained forgiveness for the past. It then became the joy of my heart to advance the cause of Christ in the hearts of his children, and to make inroads upon the kingdom of Satan. Though laboring, I had continually to mourn my short-comings and heart wanderings from the God whom I desired perfectly to serve.

In the commencement of the year 1839, I was necessitated to leave my home to obtain employment. To leave the parental roof, the loved ones, from whom I had never before been separated, and the pleasant circle of Christian friends with whom my lot had been cast, was to me a severe trial, not knowing that it would result in my highest spiritual good and the glory of God.

When about to take my departure from home, these words were deeply impressed upon my mind by the Holy Spirit, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor by flight: for the Lord shall go before you; and the God of Israel

will be your rearward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high." Isa. lii. 11-13. Soon after my arrival in Boston, I began to realize their fulfilment. By reading Mahan on Christian Perfection, I became very much interested in the subject of Holiness a doctrine which I had hitherto rejected. I was led, however, immediately to relinquish my prejudices, and commence searching the Scriptures to ascertain if it was the truth of God. I readily discovered that it every where inculcated this doctrine. God had commanded us to be holy, and made ample provision for our entire sanctification.

It now became my ardent desire to possess this blessing. I made the consecration, and was willing to do any thing to obtain it; but my greatest difficulty I found was to *believe* for it. After struggling for a season in vain to believe, I found that it required but a simple act of the will to take God at his word, to believe his declaration, "Now ye are clean through the word which I have spoken unto you." As soon as I believed that he had done for me all that he had promised, my mind was brought into holy quietude and rest. It was easy then to be an overcomer in every trial. My mind was fully made up, not to doubt any more. And, praise God! unbelief has not found a resting-place in my heart since then—no, not for a moment. I *will* believe in God; he is faithful and true.

This faith in exercise, with obedience to all the known will of God, has kept my mind in perfect peace at all times and under all circumstances. Glory be to His holy name!

My precious Lord then led me to unite with those who not only believed in its attainableness, but many of whom were in the possession of it. I had no sooner come into the possession of this grace, than it became my ardent desire to spread the sentiments I felt of faith and love divine. It was not long before God made it clearly appear to be my duty to "bear the vessels of the Lord," and proclaim his will to the people by making me a watchman upon the walls of Zion.

During the two years last past, I have learned more fully to live by every "word that proceedeth out of the mouth of God." Now, not a question arises in my mind when God speaks, even if there is an absence of all the manifestations that so much delighted my soul during the first three years of my experience in holiness. I have passed through the gifts into the Giver. In him I want nothing, because, possessing Christ, I *have* "*all things*." In Him all fulness dwells. He anticipates my every want, and "prevents me with the blessings of goodness." He has condescended to bestow upon me more than I could ask or think. He

has taken my soul into the heights of his love. Had I discovered them in the earlier part of my experience, I should have thought them insurmountable and beyond the reach of mortals.

In this state of mind, "darkness and light are both alike" to me; and that darkness is light to me, for *in Him* is no darkness at all. Christ at the same time causes me to "know the power of his resurrection," the fellowship of his sufferings, being made conformable unto his death. To him be all the glory.

To arrive at this degree of holiness, we must *die to all sin—world, self, friends, reputation*—and be just as willing to live without *sensible manifestations* as with them. To pass through this is a more fiery ordeal than to die literally.

This state of mind does not permit me to be inactive in the cause of Christ. It enables me to labor without weariness, save to the body. God has declared, that "whatsoever he doth *shall prosper*. His word shall not return unto him void, but shall accomplish the purpose whereunto it was sent." *How* it shall prosper, and *when* it shall appear, I have nothing to do with. God says "*it shall*," and I labor expecting it. But he has permitted me to see blessed results to my feeble efforts. It is all of grace—to God alone be all the glory.

At the present moment Christ is all in all. My peace passeth understanding, because it is Christ's peace—joy, as Christ's, which is unspeakable and full of glory—satisfaction, such as Christ possessed, when he knew that he had done the will of his Father—rest, such as God had when he ceased from his works. Hallelujah! Glory! Amen and Amen.

H. P. HALL.

Dedham, March, 1845.

For the Guide to Christian Perfection.

THE DISTINCTION BETWEEN JUSTIFICATION AND SANCTIFICATION.

Nothing can be clearer, we suppose, than that subjection to the penalty of sin is one thing, and that subjection to the power of sin is another. And as the things are two, and not one, so it is, at all events, conceivable that we may be released from them not by one process, but by two; and, in a system of moral government, such a course would naturally be adopted. It is as a

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transgressor of the law, that a sinner has to do with the divine government; and his earliest and most direct question with it is, How far he is liable to the sanctions of the law which he has broken. In the first instance, indeed, this is the only question, the settlement of it being preliminary to the entertainment of any other. To this point, therefore, and to this point exclusively, must the intervention of divine mercy be first directed. Unless the sinner be, in the first instance, released from the penalty which hangs over him, nothing can be done for his welfare. This transaction is to be effected distinctly and alone; and it is to be effected by a process of substitution and atonement conducive to the honor and maintenance of the law, and not by any change in the character of the sinner, or, which is the same thing, by his release from the power of sin. The basis of this transaction is the expiatory bloodshedding of the Son of God; and the sinner is to avail himself of it by faith, that is, by acquiescence in this most gracious interposition. Thus he is justified, or judicially accounted righteous; and this is all that is yet done. The whole proceedings have respect to no other question than how he shall be judicially regarded. Hypothetically he may yet love sin, or be in subjection to its power. Really, however, he is not so. The germ of a radical change in this respect has been produced, in the faith which has been the instrument of his justification. That very act evinced a change of his heart. In that very moment new principles came to the light, and sprang into being, destined to exert a predominant influence, in progressive and ultimately perfect sanctification. Thus the sinner is released from the power of sin as well as from its penalty; but it is by two different processes. From the one he is released by the expiatory value of the sacrifice of Christ, which he accepts; from the other he is released by the quickening and transforming power of the faith which he exercises. In this manner the interests of moral rectitude are as effectually secured as those of judicial rectitude; while, nevertheless, the holiness of a believer in Jesus enters not at all into the elements of his justification, to which, in the order of nature, it is altogether subsequent, and with which it has no other connection than that of a certain and admirable sequence.

Eclectic Review. (England.)

INFLUENCE OF RELIGION. Religion is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity of the nation.—*W. Barrow.*

For the Guide to Christian Perfection.

OBITUARY.

ISAAC E. POMEROY was born March 11th, 1821. He possessed a kind and amiable disposition ; but not until February, 1842, was he led earnestly to seek an interest in a crucified Redeemer. At a Methodist Quarterly Meeting, the influences of the Holy Spirit were sensibly felt, and a series of meetings followed, which resulted in the hopeful conversion of about one hundred souls. He was one of the first that yielded to the Savior, and immediately endeavored to persuade others, with whom he had been conversant, to be reconciled to God. When the revival ceased, contrary to the practice of many professors, he, with a little praying band, possessed the reformation spirit, reckoning themselves dead to the world and sin, and alive unto God, and recommending the religion of Christ to all with whom they associated. They were permitted to see some fruit in this world, but we trust the seed *he sowed in tears* will yet spring up, and he will reap in *joy* in the kingdom of glory. He united with the Congregational Church, but with him

“Names, and sects, and parties fall,
And Christ alone is all in all.”

He was much attached to those who were instrumental in his conversion, and united heartily with them in laboring to advance the cause of Christ. While meeting with the Methodists for worship, he heard the doctrine of Christian perfection explained and enforced. He searched the Scriptures, and came to the conclusion that provision was made for *full* redemption in the blood of Christ. With his usual promptitude and decision he immediately sought for the blessing. On the evening of March 15th, 1843, by faith, he made an entire consecration of all to God. This took place in a young people’s meeting, where two others obtained the victory at the same time. Never will that season be forgotten. From that time his daily walk and conversation proved that “*holiness of heart*” was not an empty name. His life bespoke,

“And thou, true witness, spotless Lamb,
All things for thee I count but loss:
My sole desire, my constant aim,
My only glory be Thy cross.”

Enemies he had none. He was taken sick Saturday, Sept. 30th. His disease was a fever that defied all skill, and for three weeks

he sunk rapidly. He fell asleep in Jesus at 4 o'clock, Friday, Oct. 20th. There being a congestion on the brain, all unnecessary conversation was forbidden. Monday, previously to his death, a council was called, who told him his recovery was doubtful. That afternoon I took the liberty to converse with him. I asked him if God was good? He replied, "Yes; and I mean to be willing to trust in him." Tuesday morning he spoke to his attendant of the young people's meeting, which he had been instrumental in establishing, and active in sustaining, and said, "I have attended many meetings, but shall attend no more." He asked him if he thought he should die? He said, "Perhaps not to-day; but I shall not live long." "I am ready when the Lord will come." He then asked him to sing,

"I would not live alway—I ask not to stay

Where storm after storm rises dark o'er the way," &c.

Tuesday evening he spoke aloud for the first time that day, shouting, "Glory to God." "I shall soon see my Savior." "I am happy." "Be ready, *all* be ready, the chariots are coming." As I entered the room soon after; he took me by the hand and said, "Praise the Lord." "O! the love of Jesus." "It is good to trust in the Lord." After a short time he broke out and said, "O! how I see the fate of the sinner!" "The blackness of darkness hangs over him." "Precious Savior, forgive, forgive, and let the ransomed sinner live." Do you find religion good now? He answered, "It is my all; it has been my consolation by night and by day." While his friends were singing,

"I would not live alway," &c.,

with a full soul he exclaimed, "Glory! glory! Yes! yes! the music of the soul." "I have tried to prove faithful." "I like plain preaching." "I was a poor wanderer when Jesus found me, but now, by his grace, I am almost home. Grace has saved me." "O! to grace how great a debtor," &c.

He spoke of the fulness of salvation, and said, "Jesus has done his part, and the reason why professors do not enjoy this blessing is, they do not believe for it;" and added, "The blood of Jesus Christ cleanseth from all sin." "It *will* if we exercise faith in him. You have asked me if I believed in this doctrine. I have always said, Yes. I find it good now. It is a blessed doctrine." During the night we heard him say, "I loved the pleasures of the world, and sought for worldly treasure; but I laid all at Jesus' feet, and was happy." I said, It is hard to see friends suffer so much; but we must look beyond to the glory that will soon be revealed. He said, "I am in that glory now."

"I shall soon pass the narrow stream of life, and launch into the boundless ocean of eternity." He clasped his hands, and added, "Glory to God; all is right." The last words I heard him utter were, "Glory to God." See how the Christian dies with "glory in his soul."

"GUIDE TO CHRISTIAN PERFECTION. D. S. King, Editor." Such is the title of a periodical pamphlet which makes its monthly visits to our table. Now, we have two plain questions to propose to neighbor King. "Have you attained Christian Perfection yourself? If not, how can you be a *guide* to others?" — *Christian Watchman*.

As the Watchman does not "make its visits to our table," as we wish it might, we are indebted to the kindness of a friend for directing our attention to the above paragraph.

We find the first article of the paper containing the above, to be on the RESURRECTION. We might propose two plain questions to the Editor:— Brother Crowell, Have you attained unto the resurrection? If not, how can you teach others in relation to it? The answer would be, of course, From the Bible. Well, this same book is our Guide. In the profession I may make, Br. Crowell must allow such explanations and qualifications of terms, as are maintained in the GUIDE. To the praise of divine grace I can say, the blessing of God upon me is such, that I feel authorized by the Word and by experience to edit the work of which I have the charge.

Having given my friend Crowell the reasons why I think I may edit the Guide to Christian Perfection, I wish to present him with a few questions, which, if they are not answered in the Watchman, ought to be settled in the closet of every Christian.

"Be ye therefore perfect, even as your Father in heaven is perfect." Matt. v. 48.

1. Is this command binding upon you in the present life?
2. Do you keep it?
3. If not, what excuse can you render?

CATHARINE ADORNA.

In our notice of this work, in the last GUIDE, we represented it as a translation. In justice we must add, that there are "explanations and remarks tending to illustrate the doctrine of holiness," by Dr. Upham. The author's name is a better recommendation of the work than any thing we could write. The lovers of holiness have now another fountain from which they will draw sweet waters.

CHRIST'S INTERCESSION.

[“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.”
John ii. 1.]

O! WOULD we enter to the inward light,
And with the everlasting glory dwell;
As doth the eagle, in his steadfast flight,
Strike upward to the sun's bright citadel;
O, would we, ceasing here on earth to roam,
Nor seeking more its transitory flowers,
Build in the central blaze another home,
And thus for ever make that glory ours;
Then upward look to the Eternal Throne;
Behold the mighty Intercessor there;
He hath the key, that makes it all our own,
(Unlocking all,) the golden key of Prayer.
In any other way thou shalt not win;
T is Christ, and Christ alone, that lets his people in.

TRUST IN THE SAVIOR.

[“It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes.” Ps. cxviii. 8, 6.]

In man, estranged and weak, put not thy trust,
Who, like the “flower of grass,” doth pass away.
His friendships, like himself, shall soon decay,
His powers, his gifts, his promises are dust.
But there is One in whom thou canst repose
Unshaken confidence, who will impart
Security to every broken heart,
And give thee victory over all thy foes.
The love of Jesus Christ will never fail,
The love of thy Redeemer ne'er grow cold.
When friends are faint, and enemies wax bold,
Thou shalt arise, and in his strength prevail.
Gird on thine armor; strive in Jesus' name;
In that and that alone thou 'lt ne'er be put to shame.